# The Human Meaning of Christian Doctrine

By

Bishop William Montgomery Brown, D. D.

*For us, the God of popular religion is a legend, a fairy-tale; learned theology has simply taken this fairy-tale and dressed it metaphysically.—Matthew Arnold.*

Ten cents per copy, stamps or coin

THE BRADFORD-BROWN EDUCATIONAL CO.

Galion, Ohio

Forty-fifth Thousand

1932

## PREFACE

This lecture sermon was delivered near the end of Lent, 1925, in Community Church, New York. It deals with the doctrines of the birth, death and coming to life again of the saviour-gods of the redemptive interpretations of religion, with special reference to Jesus. In it an attempt is made to condense the greatest among all anthropological works so far as they concern religion, that by Sir James G. Frazier, which is entitled, "The Golden Bough," and consists of twelve large volumes. I attach much importance to this piece of my propagandism because it proves that all the redemptive interpretations of religion have a perfectly natural origin, development and history. There is nothing supernatural about any among them, not excepting the Christian. Besides this piece of my propagandism throws much light upon the symbolism which is the only way out of the utterly impossible and absurd literalism of orthodox Christianity.

WILLIAM MONTGOMERY BROWN.

Galion, Ohio,
Brownella Cottage,
April 9th, 1932.

# THE HUMAN MEANING OF CHRISTIAN DOCTRINE

*If Christ be not risen from the dead, our faith is vain.—St. Paul.*

## I

Fifteen hundred years ago the word pagan began to be used in the sense of a believer in the old religions of Europe. The Roman Emperors had been Christian. The soldiers of the Empire were enlisted in the service of the church. Bands of bronzed Roman soldiers, with their mighty spears, locked the doors of the old temples and guarded them against worshippers. Christianity triumphed.

But in the villages people still clung to their old gods and goddesses. Little temples of the great god, Jupiter, survived, far away from the police of the cities. Little shrines of Juno and Minerva and Diana dotted the countryside. And the superior people of the cities smiled. Their word (the Roman word) for villagers was pagani—pagans; so the worship of the old gods became paganism, or the religion of villagers.

But in the cities of that vast Roman Empire there were many who smiled at the new religion. It was folly to the Greeks and a rock of offense to the Romans. Why should it be? There was the naive and touching story of the great principle or basic reality of the universe taking on human form, lying as a child in a sta-

ble, stooping to all the ills and weaknesses of human nature. There were the lofty ethics of Jesus, the inspiring personality, the claim of a glorious resurrection. Was not all this far superior to the old stories of the loves of Jupiter and the quarrels of Mars and Pluto?

Modern science and modern history have made plain to us why the Christian story met with the mockery of the Greeks and Romans, so that at length they had to be driven into the churches at the point of the spears of the legionaries. And here is the reason for their derision: there was hardly a feature of the story that was really new to Greeks and Romans.

What, they would say, you ask us to believe that your god was born in a cave or stable as a helpless human babe? But that is just what the Asiatics say of their god, Mithra, their redeemer of the sins of men. That is just what the ancient Egyptians have said of their saviour-god, Horus, for centuries that no man can number.

You ask us to believe that your god died on a tree or cross and three days later rose from the dead? That is just what the Syrians say of their god, Attis, and what the Babylonians say of their god, Tammuz.

Every mid-winter, in every city of the Roman world, from Rome to Alexandria, you will see Mithraists celebrating the birth of Mithra in a cave, with blaze of candles and clouds of incense and white-robed priests. You will see shaven Egyptian priests announcing to awed congregations that "the Virgin has brought forth a son;" and you will see the little Horus, in effigy, lying in a manger amidst the cattle, with his virgin mo-

ther, Isis, beside him.

Your Christ, those Greeks and Romans would contemptuously say, comes too late in history. Gods have been born and reborn, have been slain and have risen again, for ages that go back into the dark early days which no man can remember.

## II

Modern science, I say, has thrown a wonderful light on this picturesque situation. And if the word science is not in good odor with any among you (though it is the real redeemer, the real saviour-god, the real Christ, that yet will make this old world fit for all to live in) let me say modern history.

It is an historical fact, taken from the Old Testament and fully verified by contemporaneous writers, more so than almost any other historical representation of the Bible, that the women of Jerusalem, against their own law and religion, mourned over Tammuz. Who was Tammuz? The very oldest god of one of the oldest of civilizations, the Babylonian. This mythical saviour-god was worshipped six thousand years ago, before Jehovah came into being, and probably thousands of years earlier. And why should the women mourn over such a god? Because, just like the mythical saviour-god, Jesus, he died every year; and, just like Jesus, every year Tammuz lived again on the third day, amidst all the jubilation of a resurrection morn.

It is an historical fact, given us by the learned St. Jerome, who lived as a monk in Palestine, that the cave at Bethlehem (probably the very cave which is

now shown to pious American ladies as the cave in which Jesus, according to one tradition, was born) was the cave of the much earlier saviour-god, Tammuz; the shrine at which every year the figure of the comely young god, Tammuz or Adonis, was exhibited, bound to a tree, while women with dishevelled hair chanted to the shrill music of flutes, and where, two days later or the next day, they changed their tone and their dress, for Tammuz had risen from the dead.

It is an historical fact, told us by St. Augustine when he visited Rome, that one of the greatest festivals of Rome was the spring ceremony celebrating the death and resurrection of Attis, the Syrian form of the same god, the Babylonian Tammuz. Augustine saw almost the entire city of Rome turn out for the Day of Blood, when the mourning for the dead young god was so realistic that priests gashed their flesh with knives, and women in the crowd lacerated themselves with broken crockery. It was far more terrible than a modern Good Friday. And Augustine tells us how two days later priests and crowd broke into paeans of jubilations, because the god had risen from the dead.

It is an historical fact that Jesus, as the Christian saviour-god, is a successor of Tammuz and Attis, the Babylonian and Syrian saviour-gods.

It is an historical fact, given us, incidentally by the great Greek historian, that once, when the Greek fleet put to sea, the last spectacle that met the eyes of the sailors was the women of Athens mourning over Tammuz, as the women of Jerusalem were doing.

It is an historical fact that when the Emperor Julian entered Antioch the women of that great city were mourning their slain god, Tammuz.

It is an historical fact, given us by the Roman writer, Macrobius, that every year the Egyptians exhibited the effigy of a baby, Horus, as a symbol of the newborn son of god, the saviour of the world.

It is an historical fact, given us in an early Christian work, the Alexandrian Chronicle, that the god, Horus, was thus presented in a crib or manger in the Egyptian temples every year.

So put out of your minds all thought that I am merely referring to what people call the speculations of science. Scattered all over the literature of the old world are references to these slain and resurrected gods, these mid-winter festivals of the birth of a god who was to bring salvation and joy to men. They are among the surest of the facts of history; and they are more interesting than myriads of other facts of history which we ram into the minds of our school children, while we keep them ignorant of these far more important human truths.

## III

Where scientific men begin to speculate (where it is their business to begin to speculate) is on the meaning of these strange widespread developments of the religious life. One of the greatest works, indeed the greatest work yet produced in the twentieth century is Sir J. G. Frazer's Golden Bough. In the dozen volumes of this monumental work, one of the most elegant

and most learned writers of England traces through many ages and climes the myth of the slain and resurrected saviour-gods, among whom Jesus is one, on a footing with the rest as to his wholly mythological character. As a god he certainly is a myth. Even if he existed as a man we have no historically established facts concerning his life.

Professor Frazer begins with the curious story of a priest in charge of a shrine of the god, Jupiter, the sky-father god of the Romans, as the name means, or our father in heaven. This priest of the father in heaven, had to be slain by his successor before his place could be taken.

It is an old and well-known story, but it was never understood until Sir J. G. Frazer had finished his twenty years research into it. Why must the priest be slain? Because, says this modern scholar, he represented or impersonated the god himself, and in the childhood of the world, when these myths were made, the gods were made in the image and likeness of man.

If the god, the inspiring and animating spirit of all nature, were to grow old and feeble, like a man, nature would grow old and feeble with him. The corn would be thin. The fruits would be scarce. A famine would threaten the people. So let the god be slain before he showed the signs of senility, and let a vigorous new impersonation of him be put in. The god died, and the god lived again.

Now until the appearance of Sir J. G. Frazer's work, The Golden Bough, this was only a guess, a theory. It was very plausible and interesting, but still it was

only a conjecture. Science never stops at theories. It looks round the world for facts by means of which it can test the theory. And so Professor Frazer looked through the record of all religions, or rather superstitions (a weird and wonderful record) to find evidence that the primitive human mind had really moved along this line. He has given us twelve volumes of evidence. In fact, he has given us so much evidence, illustrating every point in the theory, that theological people will not read it and prefer to tell each other that there is no evidence, just as they say about evolution!

It would be impossible for me to give even a summary of Professor Frazer's evidence in this sermon-lecture, but I can show you how the main idea of his great work is developed, and how it throws light on some of the most familiar among the saviour-god myths. My concern of course is especially with the bearing of these myths on the Jesus myth.

First we study the lower races, as they are called. These have the same potentialities as ourselves, but they have not been as fortunately situated on the earth as we are, and they are undeveloped. The value of them to us is that they show us what man was like before he was civilized. They are prehistoric men, as we say. They show us man actually making the myths and legends which he carries on into civilization, to be included in, and to be the doctrinal basis of, the great interpretations of the supernaturalistic religions, among them the Christian interpretation.

At this level we find the beginnings of the death and resurrection myth. Kings are regarded as divine, as embodiments of the god, and in many places the king

had, by custom, to be slain. In some places his son could be substituted (remember the legend of Abraham and Isaac) and the death of the son was considered equal to the death of the king or father god. In other places men were treated as kings for a few days or weeks, and then put to death as gods.

By a different but somewhat similar line of reasoning other peoples thought they could annually kill the spirit of the tree itself, the spirit or soul of vegetation, in the early spring; and, as the rapid growth of flowers and plants which followed made plain to all, the vegetation-spirit was merely reinvigorated, rejuvenated, or resurrected by being killed. All over Europe in the Middle Ages there were ceremonies of this description, and some of them can be seen still, though our modern priests have not the least idea of the meaning.

The main idea of all these customs and festivals is a kind of mixture of magic and myth. As soon as men were intelligent enough to speculate at all they were impressed by the change of the seasons every year. What a wonderful and mysterious cycle! First the flowers and the cheerful exuberance of vegetation and the hot sun and brilliant sky. Then the semi-mourning of the autumn; the vanishing of the flowers, the brown, shrivelled leaves on the trees. Then the stark nakedness and death of winter; and, after a few months, the resurrection, the spring.

At first men were too dull and unscientific to notice the perfect regularity of the seasons. They had no calendars. They tried to reason and explain, but they had minds almost as confused as those of idiots. When

the autumn and winter came, they cast about for some way of getting back the sun and the fruits. What did they know of solstices and equinoxes, of the earth's path round the sun and its eccentricities? They must try magic, which was man's first reaction on nature. And the magicians prospered because every time they exorcised or cast out the spirit of a winter, a spring was sure to follow. Do not smile too much at primitive man. There is plenty of belief and of miracle-working on a par with this even in America today.

But men became intelligent enough to see that the spring followed the winter whether magic was performed or not, and then the ancient magician was turned into the modern priest. The world had even more and worse superstition than ever as the result of this change.

## IV

Again let me remind you that these are no speculations of scientific men. They are historical facts concerning the birth, death and resurrection of some among the many mythical saviour-gods which were superstitiously worshipped as real beings before the rise of the Christian saviour-god; he was no more real, nor was the worship of him less superstitious. These facts are as solidly told in history as the battle of Marathon or the death of Caesar. They are told by men who saw the rites with their own eyes all over the ancient world—not worthless statements made at least half a century later by anonymous writers, as is the case with the alleged historical birth, death and resurrection of Jesus. No man can ignore them or dispute

them, and I do not see how any man can ignore their significance. The ritual celebration of the birth of a god in mid-winter, and the celebration of the death and resurrection of a god in spring or summer, were familiar throughout the whole of the civilized world ages before the beginning of the Christian era.

People are asking, what is the matter with the churches that there is a great falling away from them?

My answer to this vexed question is that educated people, in rapidly increasing numbers, no longer literally believe the supernaturalistic doctrines of the churches as they were believed by those who wrote the Old and New Testaments, the Catholic Creeds and the Protestant Confessions. Yet to become or remain a loyal member of an orthodox church one must profess to so believe these doctrines, because such literal belief still constitutes the official standard by which fitness as to faith for membership is publicly measured.

The reason for this disbelief is that the world is passing out of the old age of supernaturalistic traditionalism and authority into the new age of naturalistic scientism and freedom.

The difference between these ages is that, in the old age, the truth upon which the salvation of the world depended was supposed to be handed down supernaturally by divine revelation, and that in the new age this truth is supposed to be dug up naturally by human investigation.

There is an important field of scientific investigation in which many facts about the origin and evolution of religious doctrines have been dug up, and these

facts have forced the workers in this field to the conclusion that all such interpretations of religion (among them the Christian, Jewish, Mohammedan and Buddhistic, not to mention the rest) may be traced to the same two primitive misconceptions of the magicians and priests: (1) that a conscious, personal God, was the creator of the universe and is its sustainer and governor, and (2) that man is possessed of an immortal soul which will exist independently of his body between its death and resurrection and then inhabit it again.

In the course of many long ages while mankind was slowly rising from one cultural stage to another these two erroneous doctrines gradually evolved until they finally found classical embodiments in the bibles and rituals of the many supernaturalistic interpretations of redemptive religion; but, especially, in the New Testament, Catholic Creeds and Protestant Confessions; and, perhaps, above all, in the Prayer Book of the Anglican Communion of National Churches.

The heart of all these embodiments consists of three doctrines. This is the orthodox Christian statement of them: (1) the fall of Adam and Eve, the first man and woman, by the temptation of the destroyer-god, satan, incarnated in a serpent; (2) the doom of all men, women and children because of this fall to great suffering in this life and greater in the next, and (3) the redemption of them from a hell of unending woe below the earth to a heaven of unending bliss above the earth by the atoning death of the saviour-god, Jesus, incarnated in the child of a Jewish young woman, the Virgin Mary.

These three doctrines constitute, so to speak, the foot and keystones of the arch of orthodox Christian belief. Remove them and the entire structure collapses, scattering on the ground, leaving not one among all the doctrinal stones upon another.

Well, the whole immense structure of supernaturalistic doctrine is lying in the dust of disbelief. This is an age of science and there is not in all the world one man of science or one scientific philosopher who believes these three doctrines in any literal sense. Indeed, they are not so believed by any educated member of a church and of course not by any bishop.

Yet, in this age of science, and as late in it as 1925, a member of the house of bishops of a great church, having a membership and ministry with unusually high cultural attainments, was tried by his peers, condemned and punished because he announced his loss of faith in these three and other supernaturalistic doctrines of Christian orthodoxy as literal truths, though he insisted that he still believed and even cherished these and all such doctrines more than ever as symbols of great realities.

## V

A lot has been said about my disbelief, yet I am not a disbeliever at all. I believe wholeheartedly every supernaturalistic representation of the two Testaments, and of the three Catholic Creeds, and of the four hundred Protestant Confessions. I am a Christian by birth, but I would very much like to be a Jew and a Mohammedan and Buddhist by adoption. I was made a Trinitarian Christian by the initiatory sacrament of baptism administered in the name of the Father and

of the Son and of the Holy Ghost, but I would like to be made a Unitarian Christian by the administration of some initiatory sacrament in the name of the One God. I cannot hold you to tell why I could, and would like to, belong to all the churches of all the supernaturalistic interpretations of religion in general and to all the churches of all the supernaturalistic interpretations of Christianity in particular, but you will see why by taking as you leave the church a copy of the confession of faith which I made when the bishops of the Episcopal Church tried me for finding out things which have been dug up in the field of science and for interpreting in alignment with them the things which have been handed down in the Episcopal Church.

Since making that confession I have formulated a religious and political catechism. As it will give you a bird's eye-view of my doctrinal position and will take less than two minutes for recital I hope you may be willing to hear it:

What is religion? Religion is the desire and determination to make the most of life by having it as long, happy and useful as possible.

What is politics? Politics is the effort to find out the way to the most abundant life and to walk therein.

What is the way? The way is truth.

What is truth? Truth is a fact so interpreted by experience, observation, investigation and reason that if it be regarded in conduct it will tend to make life more and more what it should be.

What is a fact? A fact is a doing of nature. The do-

ings of nature are so many facts and there are no others. Every fact rightly interpreted with reference to making the most of human life is a word of the only gospel that the world can have*.

This is the new naturalistic, this-worldly religion of science. Every man of science or scientific philosopher, whatever may be his religious antecedents, Christian, Jewish, Mohammedan, Buddhistic or what not, can accept it and he may, if he will, interpret his old supernaturalistic, other-worldly religion into alignment with it as I have done with mine in the confession of faith.

Anyhow, all consciously or unconsciously live by the religion of science, or else they die. Nature is the god of this religion, and the god of all other religions are symbols of this one else they are superstitions. Nature is an exceedingly cruel god. He grinds all to pieces who do not regard his will in their conduct. That will is revealed through his doings and there is no other revelation of a divine will.

## VI

No authority doubts the facts which Sir J. G. Frazer has collected in the twelve volumes of his wonderful Golden Bough. These facts have been condensed in this lecture-sermon, with special reference to the light they throw upon the alleged birth, death and resurrection of Jesus, the Christian saviour-god, for the purpose of showing that he is on a footing with the other saviour-gods as to the utter mythical character of these events. If Tammuz, Attis and Horus are rejected, why should Jesus be accepted?

---

* See a more complete form of this catechism on the inside of the back cover.

Indeed, all these references to the great festivals of the pagan world over virgin-born, slain and resurrected gods have been known so long, and are in such undisputed writers of antiquity, that there is not even a Christian scholar who would challenge them. Every modern writer of books or encyclopedias on the comparative interpretations of religion admits them.

I leave it to you to ponder over their meaning, but surely it is right and proper that the world should know these things. The worship of a false ideal often does more harm than the lack of an ideal. But the maintenance of an ideal when new knowledge shows it to be false is even more injurious. Truth must be the basis of character. Knowledge must shine like a lamp on all that we hold sacred.

There is here not even the familiar excuse that we take away something precious and valuable, and put nothing in its place, since we who reject the unreal christs want redemption now in this world by a real christ. That is the cry of the heart of man. We want redemption from war, poverty, cruelty and selfishness. And that redemption will come from science, the christ that the church would crucify if it could. Look how it has brightened the world in a single century! Yet we restrict it to a few things. We have no great science of life, of character, of religion or of politics. Let us sweep away the unrealities, the old myths and machineries, both religious and political, but carefully preserve them as folk-lore, poetic allegory, drama and symbolism.

The world has in the bibles of the redemptive religions so many versions of the oldest and greatest

among all dramas, the drama of the doings of nature in general from the birth of a new year to its death, and the drama of the doings of humanity in particular from the birth to the death of new generations and nations. I say the drama of nature and humanity because its performances appear to be divided between two stages; but, really, there is only one drama and stage, for man and his history are as entirely a part of nature as a mountain and its history. This is the most important and revolutionary of all the facts which have been dug up in the field of science. It is changing all the ideas and aims of the world on both the religious and political fields. It is the murderer of the old class order and the mother of the new classless order.

The central figure of this wondrous drama, the saviour-god, is in no case an historical character, but a combined impersonation of the seasons of the year and of the history of mankind. Man is no longer a child. He needs no fairy tales. He wants more power, more knowledge, more light. From the world of science will come the light that will yet dispel all darkness from this planet.

Your attention has been called to the fact that the magician was turned into the priest. Now this was one of the greatest among the many salutary revolutions through which mankind has passed in its progress from lower to higher stages of civilization.

The essential difference between ancient magicians and modern priests is that the magician tried to work human miracles for the salvation of the world from a real, terrestrial hell, winter, to a real, terrestrial

heaven, summer, whereas the priest tries to work divine miracles to save the world from a fictitious, celestial hell to a fictitious, celestial heaven.

During the ages in which the magician flourished mankind constituted a classless, communistic world.

During the ages in which the priest has flourished mankind has been more and more divided into the owning and working class.

The greatest difference between a world without classes and a world with classes is that the classless world is necessarily sustained on the basis of cooperation, truth, honesty, freedom and peace, but the class world is as necessarily sustained on a basis of competition, lying, robbing, slavery and war.

Let me make it clear that I am not railing against the world of competitive classes—the owning, master class and the working, slave class. I believe that conditions being what they necessarily were, the advance of mankind in the way of civilization from a lower to the higher stage on which we now find ourselves was dependent upon this division.

But this dependence proves to rapidly increasing numbers that there is no conscious personal God who has had anything to do with this progress. A conscious, personal God who would allow human progress to depend upon lying, robbing, slavery and war would be a devil, not a divinity. If I have made myself clear, you now see clearly what is the matter with the churches.

Some say that history repeats itself. I doubt it. Yet I see with greater clearness than I ever saw anything

by the sun on a cloudless noon-day that the next step toward the civilization under which every man, woman and child shall have the greatest of possible opportunities to make the most of terrestrial life by having it long, happy and useful, will carry the world into a classless communism.

But it will be a new communism, one that shall live, move and have its being on the field of science not on the field of superstition where the old classless communism existed.

This difference in the fields occupied by the old and the new classless, communistic worlds is at bottom a question of economics, that is to say, it is a question of feeding, clothing and housing mankind. The old classless world necessarily had to become a new class world in order to live, and now our old class world must with an equal, or even greater, necessity become a new classless world in order to live.

The pendulum of human progress had first to be swung by the force of an economic revolution from a classless to a class world by a slave, human slavery.

The pendulum of human progress has now to be swung by the force of an economic revolution from a class world to a classless world by a slave, machine slavery.

As the evolution and revolution which carried mankind out of the primitive classless world into the present class world incidentally resulted in changing the magician into a priest, so the evolution which is now in progress will become a revolution which will carry us out of our class world into a classless world; and, incidentally, this transition will issue in changing the priest into a scientist.

What a change this will be, for every man of science is a real magician and he is worth more to the world than all its priests together. Science is the real christ of the world, and men of science and scientific philosophers are his apostles. They constitute the new priesthood of the world.

But this christ, science, and these priests, men of science and scientific philosophers, cannot give us a perfect civilization by ringing hell off from the earth and ringing heaven in upon it, until we have a classless world as the issue of the great international movement looking toward a new economic order which will provide for the making and distributing of the necessities and luxuries of life for all useful workers instead of for the profit of the few owners.

And, paradoxical as it may seem, until the revolution is over and the new order established, this christ, science, and these priests, scientists and philosophers, will hinder rather than promote the necessary revolution. They are doing this now by a rapid increase of the wealth and power of the owners. But this increase which is astonishing, especially in America, is at the expense of the majority of the working class, and also at the expense of the peace of the world, and these expenses, or contradictions, of the old order are making the revolution on behalf of the new order an inevitability of the near future.

Old orders always dig their own graves. Our old religious and political order has nearly finished its grave. The world will soon have the terrific death and the glorious resurrection symbolized in the death and resurrection of Jesus.

# ANNOUNCEMENT

The six little volumes in the series of booklets, entitled, The Bankruptcy of Christian Supernaturalism, are so many appeals by me to the General Convention of the Protestant Episcopal Church for restoration to its House of Bishops. They are made from the important view-points of the trial, the sciences, history, philosophy, the Bible and sociology.

These appeals are based wholly upon science, for history and sociology are now as really sciences as geology and biology, and no professor of philosophy in any great university can hold his chair unless he is a scientific philosopher; even a theologian must be well acquainted with the field of science in which the phenomena of religion have been carefully investigated and compared, if he would command the attention of educated people by his sermons and books on Biblical subjects.

But while founding each one of my appeals on some rock of science, I realized that its effectiveness in the church as a plea for restoration to the house would be in proportion to its value to the world as an educator; and, therefore, I am doing all that in me lieth to make the booklets of the series primers for high school boys and girls and post graduate text books for collegians.

Let me call attention especially to the first volume of this series, because its Memorials to the Court of Review, to the House of Bishops and to the House of Deputies give a bird's-eye view of the whole field of scientific culture, and also constitute a most thorough-going introduction to the succeeding five volumes, throwing much light upon many of their representations.

The appeal of these little books is primarily to the General Convention; but, nevertheless, they will be found to be of equal or even greater interest to the rank and file of our church; also, to all orthodox and unorthodox Christians of every ecclesiastical name; indeed, to all the votaries of every supernaturalistic interpretation of religion, and even to infidels and atheists. I would not have sustained the trial with its labor, expense and turmoil, if I had not seen that the issue involved in it is of universal and momentous concern.

Every article of the whole arch of Christian doctrine is involved in that issue. But I will mention only its two basic doctrines, the Fall of Adam and the Blood of Jesus. Do these doctrines stand for literal realities, as the Courts and House of Bishops contended at my trial, or are they symbols of realities, as I contended?

Any man or woman who reads the first of this series of booklets will perceive with me the immenseness of this issue, at least vaguely; and if he goes on through the other five, he will see it as clearly as he ever saw anything by the light of the sun on a cloudless noonday.

Brownella Cottage,
Galion, Ohio,
September 4th, 1930.

WILLIAM MONTGOMERY BROWN

# HERESY

## BISHOP BROWN'S QUARTERLY LECTURES

SUBJECTS

I. The American Race Problem—35th thousand.

II. The Pope's Crusade Against the Soviet Union—55th thousand.

III. The Science of Moscow and the Superstition of Rome—20th thousand.

IV. The Godly Bishops and the Godless Bolsheviks—20th thousand.

V. The Bishops' Belief in God and Their Disbelief in Birth Control — 10th thousand.

VI. The War-Vampire and the Churches —20th thousand.

VII. The Vindication of My Heresies— 16th thousand.

VIII. Can the Old Church Adapt Itself to the New World—20th thousand.

IX. Modern Science and Materialism.— 10th thousand.

---

Subscription, 25c per year

Single copies 10c each

THE BRADFORD-BROWN EDUCATIONAL COMPANY

Galion, Ohio

# Bishop Brown's Books

## COMMUNISM AND CHRISTIANISM

**225th thousand, paper bound, 247 pages; twenty-five cents.**

**"Like a brilliant meteor crossing a dark sky, it held me tight."**

---

## MY HERESY

This is Bishop Brown's autobiography, paper bound, 273 pages; price twenty-five cents. "The most important book of the year 1926."

---

## THE BANKRUPTCY OF CHRISTIAN SUPERNATURALISM

**Six volumes, paper bound, 256 pages each; twenty-five cents per volume, stamps or coin.**

These books are primers for high school boys and girls, yet a post graduate course for collegians. They are written from the view-points of the Trial, Vol. I; The Sciences, Vol. II; History, Vol. III; Philosophy, Vol. IV; The Bible, Vol. V; Sociology, Vol. VI.

There are twelve chapters of about twenty pages in each book. The work is now complete. Send for free sample copy. "The best books available on Science and Religion."

---

## HERESY

**This is Bishop Brown's Quarterly Lectures. Each number consists of a lecture of his on the greatest and most timely among current subjects. "Every one is a masterpiece." Send for free sample copy.**

**Subscription, 25c per year**

**Single copies 10c each**

**Send $1.50 for a complete set of these books and lectures.**

THE BRADFORD-BROWN EDUCATIONAL CO.

GALION, OHIO